

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For the Lord shall comfort Zion : he will comfort all her waste places ; and he will make her wilderness like Eden and her desert like the garden of the Lord ; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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THE CITY OF ZION.



BY O. PRATT.

The city of Zion is often alluded to, in prophecy, as the most renowned and remarkable city of latter times. Its future location in western Missouri, in the heart of the American continent, was described in a former article. It is intended, in this article, first, to point out the time or period when the city is to be built; secondly, to briefly describe some of the costly materials, connected with its buildings; thirdly, to describe the character of the people engaged in its construction; and lastly, to point out the grand and magnificent display of the glory of God upon all its dwellings.

First, the particular period when Zion is to be built, is clearly specified in prophecy. The inspired Psalmist declares, "When the Lord shall build up Zion, he shall appear in his glory." (Psalm 102: 16.) From this we learn, that the building up of Zion, is not a work of the early or middle ages, but a preparatory work for the glorious appearance of our Lord. His first coming was not in glory; neither was there any event transpiring just prior to his first advent, which could be interpreted

as the building up of Zion. It could not possibly have had any reference to Zion in Jerusalem where David dwelt; for that was already built when he uttered the prophecy: but the Psalmist refers to a future Zion, not to the one already in existence; and expressly says, that when it should be built up, then the Lord should "appear." Seventy years after Christ, Zion at Jerusalem was destroyed, and still the glorious day of the Lord did not come. From that day to this, no city of Zion has been established, either by Catholics or Protestants; and hence the Lord has not yet revealed himself from heaven in the glory of his power.

That David had no reference to his own generation, he, in verse 18, most positively asserts. "This shall be written for the generation to come: and the people which shall be created shall praise the Lord." Although men will be used as the instruments in laying the foundation and creating the holy city, yet the Lord, as the great wise master builder, will dictate everything in relation to it; hence, David ascribes the work to God. He always

say, when uninspired man shall build up churches and call them Zion, that the Lord should come; but he **says**, "When the Lord shall build up Zion," &c.; that is, when the Lord makes known the place; reveals "the set time;" shows the pattern; gives the size; manifests the peculiar order of architecture; names the precious stones, and choice materials, necessary to enter into its construction; and manifests the width of the streets; the heights of the buildings; the variety of ornamental trees, shrubbery, flowers, &c., to adorn and beautify the walks, gardens, and public parks. When the Lord reveals all these things, it may, with the greatest propriety, be said, that he is, indeed, the builder of Zion. The Lord has a definite appointed time, in which he intends to descend from heaven in terrible majesty; and as he has determined to build up Zion just prior to that great day, there must be a period fixed in his own mind, for the commencement of this great work. Indeed, the Psalmist says, verse 13th, "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come." This great preparatory event for the second advent, is to be characterized by a special act or manifestation on the part of the Lord, represented by the words, "**THOU SHALT ARISE.**" For many generations, prior to this event, the Lord has comparatively sat still, and let the people follow after the counsels of uninspired men: but when "the set time" arrives, the silence of ages is broken; the Lord arises in all the fulness of his strength. He awakes, as in ancient days—in generations of old: he girds himself with power, and stretches forth the arm of Omnipotence, for the protection of his people, and for the deliverance of Zion.

The Lord will not only "arise" to "have mercy upon Zion," but he will assemble the righteous of all nations unto Zion, that they may serve him: or as David further says, "He hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, and his praise in Jerusalem; when the people

are gathered together, and the kingdoms to serve the Lord." (verses 19—22.) As the Lord placed his name in Jerusalem in ancient days, so he will, by new revelation, declare his name in both Zion and Jerusalem in latter days; and the people and kingdoms gathered in Zion will hear his glorious voice, and behold the manifestations of his power. And the fame thereof will not be confined to the assemblies and kingdoms gathered to Zion, but will sound abroad unto the ends of the earth; or in the words of the Psalmist, "So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory." (verse 15.) Nothing will convert the heathen and all the kings of the earth, but the marvellous wonders and the stupendous miracles which the Lord has decreed shall be connected with the rising glory of Zion. Hence, the building of Zion will not only be a permanent standing miracle to all nations, but will be a sure and certain sign to all people, that the great day of the coming of the Lord is at hand.

Secondly, we shall briefly describe some of the *costly materials*, connected with the buildings of Zion. From the united declarations of the ancient Prophets, it seems that the people of Zion will, at first, be greatly afflicted, and suffer much tribulation, being driven from place to place; but the Lord says, by the mouth of Isaiah, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." (Isaiah 54: 11, 12.) The choicest kind of stones will be selected for building purposes—stones of "fair colors." The foundation stones will be sapphires: This is a crystalized stone of a hexagonal form, and of a blue color; some of these crystals are a bright red, and are called "oriental rubies." "I will make thy windows of agates." This stone is a "semi-pellucid, uncrystalized variety of quartz, presenting various tints in the same specimen. Its colors are delicately arranged in stripes or bands, or are blended in clouds; when they are in angular shapes, like the

outline of a fortification, it is called *fortification agate*; when in mossy threads, *moss agate*." How beautiful the windows of Zion will appear, adorned and beautified with this precious stone. The gates of Zion are to be made of carbuncles. A carbuncle is "a beautiful gem of a deep red color, with a mixture of scarlet, called by the Greeks *anthrax*; found in the East Indies. It is usually found pure, of an angular figure, and adhering to a heavy, ferruginous stone, of the emery kind. Its usual size is nearly a quarter of an inch in length, and two-thirds of that in diameter. When held up to the sun, it loses its deep tinge, and becomes exactly of the color of a burning coal." "The carbuncle of the ancients is supposed to have been a garnet," which is "a mineral, usually occurring in symmetrical, twelve-sided crystals, of a deep red color. There are also green, yellow, brown, and black varieties." "When transparent it is called precious garnet, and is used as a gem." "Garnet is a very common mineral in gneiss and mica slate." The gates of Zion made of, or adorned with these precious stones, will be magnificently grand, beyond all power of language to describe. All the borders of this beautiful city are to be made of "pleasant stones."

David, when describing, "the set time" for the building of this city, says, "Thy servants take pleasure in her stones, and favor the dust thereof." (Psalm 102: 14.) Insensitive, indeed, must that person be, who would not take pleasure in contemplating the richness, and the exquisite loveliness and beauty, characterizing the gems and precious stones of Zion's city. No wonder that the servants of the Lord, not only "take pleasure in her stones," but even "favor the dust thereof." To have the privilege of a residence, in so beautiful a city, untainted by sin, must impart a constant joy, unspeakable and full of glory.

In regard to the ornamental trees,

intended to beautify Zion, Isaiah says, "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." (Isaiah 55: 13.) "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." (Isaiah 60: 13.)

Ezekiel describes the grandeur and magnificence of old Jerusalem, at the time when it shall be rebuilt. And John the revelator, describes the same city, after it was translated to heaven, or at the time it should descend on the new earth. But Zion or the New Jerusalem, is not so fully described. But as both cities are built under the special direction of the Almighty, it is reasonable to suppose that one will be as costly and as beautiful as the other. John saw both cities descending from heaven to the new earth, but only gave a description of the streets, walls, and buildings of the one which descended last. If the people of Zion do not make the New Jerusalem after the pattern of the old one, rebuilt on the eastern continent, it will not be for the want of riches; for the Lord says, "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron." (Isaiah 60: 17.) If Israel can have the streets of the old Jerusalem paved with gold, the people of Zion, will undoubtedly be able to do the same. The city of Zion is called, "THE PERFECTION OF BEAUTY." (Psalm 50: 2.) Its architecture will neither be Greek nor Roman, nor of any other order invented by the wisdom of man; but it will be of a celestial order. God will be the Architect; and will incorporate in the palatial residences, everlasting strength, combined with "perfection of beauty." The materials will be incorruptible, and the superstructure of eternal endurance.

(To be continued.)

The foundation of domestic happiness is faith in the virtue of woman: the foundation of political happiness is faith in the integrity of man: the foundation of all happiness, temporal and eternal, is reliance on the goodness of God.

THE TIMES, PRESENT AND COMING.

(From the Salt Lake Daily Telegraph.)

Everybody says 1866 is to be a great year, a remarkable year for political, moral, religious, and physical events, and great numbers of people are of the opinion, that the times immediately at hand will be fraught with some of the most wonderful and important occurrences. Sermons and books upon the eventful character of "these latter days," have multiplied greatly within a few years past, and the impulse of thought and utterance in that direction does not seem to flag very much yet.

Before us lies a 32-page pamphlet on the "Coming Crisis of the World," being a presentation of some of the views and opinions of a number of noted divines regarding the Millennium, and events in that connection. As the pamphlet came all the way from London, we concluded to present to our readers some of the views therein contained, as indicating the current of thought in Christendom in regard to the topic in question.

The first part of the work treats of present special indications of the near approach of the Millennium. In a general way, the writer observes that "there is a widely prevalent impression that we are on the confines of another of those signal crises which mark the history of our race;" that in the Papal, Pagan, and Mohammedan world, are seen signs of coming catastrophes which will shake terribly the earth; that the Great Battle and the coming of the Lord are at hand; that there is a feeling in the human breast that despotism, bloodshed, fraud, oppression, and unbridled lust have rioted long enough, and that short work will soon be made with them; that this instinctive prophecy, this prophetic yearning for deliverance, is not peculiar to the Christian, but the Hindoo, the Mohammedan, and the Papist feel it—the great heart of the world yearns for a Deliverer.

The Rev. Octavius Winslow, D.D., writes thus:—

The days we live in are eventful.

The times are perilous. The signs thickening and darkening around us are deeply and fearfully significant. We are standing on the eve of events perhaps more awful than the world has ever seen. A period of glory for the church brighter than has yet shone upon her, and a period of woe to the world more dark than has yet cast its shadows upon it, seems rapidly approaching.

In regard to the signs—the events and conditions of the world, which were to precede and accompany the ushering in of the Millennium, the writer enumerates:—

1. Divine judgments—wars and rumors of wars, famines, pestilences, earthquakes. He instances the present irritable and inflammable state of the nations, the national upheavings of 1848, the Crimean, Sepoy, and American wars, the preparations and apparent necessity for an extensive and exterminating war in Europe and Asia, to remove certain obstacles to the establishment of Immanuel's kingdom. The prevalence of the Asiatic cholera, unknown before 1817, except in one locality in 1782 3.

2. Political revolutions. The confusion, perplexity, and darkness of the European nations—all Europe trembling over a volcano.

3. The extraordinary increase of knowledge at the present day.

4. The great falling away from the Church, which the writer sees everywhere; and the revealing of the "man of sin," which he does not think is the Pope, but a great infidel and atheistic power, a polished power, yet to rise, foreshadowed by the general infidelity of the age.

5. Paganism gives portentous signs of dissolution, being old, worn out, and decrepid.

6. The condition of the Romish Church, the 1,200 years of Papal rule being nearly run out, its secular power and political dominion being nearly done.

7. The shaking of the English Episcopacy, particularly the recent Theological movement at the University of Oxford.

8. The indications of the downfall of the Turkish empire and the Mohammedan religion.

9. The condition of the Jews, indicating the near approach of the glorious era foretold, thousands of them, within the last forty years, and particularly during the latter half of that period, having shaken off Rabbinism and the Talmud.

10. The striking want of reverence, loyalty, respect for authority, indicating favorable conditions for a great revolutionary struggle.

As to "the time of the end," there is a controversy on the question whether the Papacy is to come to an end in 1866-7 or in 2016, the writer favoring the former date. On this point we quote:—

The solemn belief of Dr. Cumming is, that this dispensation will end in 1867. His language is, "we dare not pronounce the hour and the day, but * * * if we take the chronology of the age, is it rash to express a solemn belief that we are at this moment not very remote from the winding up of that dispensation of which our Lord says, 'the harvest is the end of the world?'" "It is possible and not improbable, that there may be some actually sitting within these walls, or reading this page, that shall never die." "We are arrived at the Saturday evening of the world's long and dreary week." "You argue the impossibility of the great reformation and revolutions which I have admitted must precede the end, being accomplished in so short a space. I answer, God made the world in six days: He can finish in half that period all that remains. Besides, it looks as if God were now hastening onward his great purposes with a speed that accumulates as the end draws near. Things ripen in a year now that took ages, of old, to arrive at maturity."

The Rev. J. Hooper, rector of Albury, held to 1867 as the time of the second coming of Christ.

The Rev. J. S. Faber, prebendary of Salisbury, predicted the restoration of Judah to take place about the pre-

sent period. In his "Napoleon III., the Man of Prophecy," he favors the view that Christ will stand on the Mount of Olives about 1866.

Bishop Russell says, "The tradition that the earth is to undergo a great change at the end of 6000 years, has been found in the writings of Pagans, Jews, and Christians; because six days were employed by Almighty God in the creation of the globe, after which he rested on the seventh; and as with him one day is as 1000 years, and 1000 years as one day, it was concluded that the world was to continue 6000 years."

The Rev. William Hudswell, of Morley, in the immediate prospect of death, said to his son with great earnestness: "William, I shall never live to see it, but you may. The year 1848 will be a very remarkable year among all the nations of Europe, and perhaps for the world. But if you live, as I hope you will, to the year 1866, it will be far the most remarkable of all."

In the course of the last half century, says the Rev. M. Baxter, the writings of the following twenty ministers and laymen, most of them of the greatest eminence, have distinctly proclaimed the *personal* coming of Christ, and the close of this dispensation, to take place about the period 1864-68. The list might no doubt be enlarged to five or ten times the number, were it possible to collect all the treatises advocating this view which have been published in Great Britain during that time.

The names of these twenty writers, with the dates of their publications, are as follows:—In Great Britain, Bicheno (1794); Frere (1815); Rev. L. Way (1818); Rev. E. Cooper (1820); Rev. Croly (1828); Cunningham (1837); Rev. J. Hooper (1847); Rev. E. Bickersteth (1836); Rev. T. Birks (1840); Rev. E. Elliott (1846); Rev. Dr. Cumming (1848); Rev. Dr. Keith (1843); Rev. G. S. Potter; Thomas; also, two anonymous authors of Apocalyptic Sketches (1827); and "Terminal Syncrondom of Daniel's Two Periods." In America, Dr. Duffield's Advent Lectures; Dr. Seiss's "Last times;" R. Shimeall's "Bible Chronology;" E. Davis's "Seven Thunders;"

J. Hime's "Voice;" Faber, Bryant, Scott, Whiston Rice, the Bishop of Ripon, Dr. Boner, the late Lord Carlisle, the Duke of Manchester, and others, told that most momentous changes and revolutions, if not the personal coming of Christ, will take place about the period 1867.

"Our hope is," says Mr. Spurgeon, "that the Lord shall come to reign in glory where he once died in agony. The bright and hallowed doctrine of the second advent, has been greatly revived in our churches in these latter days, and I look for the best results in consequence. There is always a danger lest it be perverted and turned by fanatical minds, by prophetic speculations, into an abuse; but the doctrine in itself is one of the most consoling, and at the same time one of the most practical, tending to keep the Christian awake, because the bridegroom cometh at such an hour as we think not. Beloved, we believe that the same Jesus who ascended from Olivet, shall so come in like manner as he ascended into heaven. We believe in his personal advent and reign. We are looking forward to the literal, personal, actual standing of Christ upon earth at the time when creation's groans shall be silenced forever."

In the second part of the pamphlet, the writer enlarges on the signs of the times, and on Scripture predictions concerning the "latter days," wherein he talks of a breaking up of the nations, and refers to Zech. xiv, the Revelations, &c. The latter-day glory is to come in the morning, not with sudden noon tide splendor. Jerusalem and the Holy Land are to be the great battle-field and centre of the Millennial kingdom, presupposing the restoration of Judah to Palestine, and of the Priesthood to that tribe.

Here we quote again:—

Mr. Scott, a very able writer on prophecy, states in his "Outlines of Prophecy," — "The whole six days work of creation, typifies the whole six thousand years of the work of redemption; and the seventh day, or Sabbath of God, is the type of that seventh thousand years of redemption, the Millennium or Sabbath, that first day, as it were, of universal joy and praise to Christ. Almost all

writers on prophecy agree, that the prophetic dates given us terminate between this present time and the year 1867." Mr. Cunningham, of Lainshan, a man of profound research into prophecy, writing in the year 1837, says, "If the whole of the evidence which I adduce be considered and carefully weighed, we are at little more than 29 nine years and two months from the end of Daniel's 1335 years;" that is, they will expire in the year 1867. Dr. Cumming, writing in 1859, says, "If the chronology of Mr. Fines Clinton, Shimsall, Saville, and others be correct, and it is most probably so, we are within eight years of the commencement of what all these writers hope is the everlasting rest, the dawn of heaven, the millennial blessedness of the people of God. I do not venture to dogmatise—I do not attempt to dictate—I do not presume to desire. I have shown that the best and ablest Christian students are all agreed that 1867 is an era frugal with gigantic issues; that some think it is the commencement of the millennial rest; others think it is the destruction of all the errors whose roots are struck deep into our world, and the universal spread of the empire of the Prince of Peace."

The writer quotes from the late work of Captain W. A. Baker, entitled "The Day and Hour." The captain says there can be no mistake about September 29th, 1878, being the last day. It is comfortable to have that point settled. Baker also says that Queen Victoria and her children are never to die; that the Prince of Wales, as Prince Regent, will cause the restoration of the Jews, March 10th, 1875, when Napoleon will commence his career as Antichrist; the 6000 years and the resurrection of the just will occur December 6th, 1874; that Rome will be destroyed in 1874-5; that Paris will be destroyed in 1878; that the sign of the Son of Man will appear September 1st, 1878, and that at sunset of the 20th of the same month, he will descend on Mount Olivet.

The third part of the work is devoted to "the duty of Christians in reference to the near approach of the Millennium."

THIRST FOR BLOOD.

(From the Deseret News.)

The growing spirit of the age seems to be one that craves for blood. Sanguinary desires are fiercer, more general, and seek gratification with increased violence. They are not confined to one nation or people, to one sect or party, to one race or color, to one faith or creed, but they seem to permeate the great mass of humanity outside of these valleys; and some who have taken up their residence here manifest the same spirit, and are animated by like desires.

The Christian faith, professed in various forms by all of what are called the enlightened and civilized nations on the earth, teaches emphatically that one great object for which it was revealed, was to bring peace to the human family. "Glory to God in the highest, and on earth peace, good-will toward men," was the song of the angels when they heralded the advent of the Messiah to mortality; and peace and love was the burden of His teachings while he tabernacled in the flesh. His immediate followers enjoyed a peace and unity that were as different from, and as repugnant to the jarring and discordant sectaries of that day, as the peace and unity of the Latter-day Saints are to the people of this age.

What a picture it would have been, of inconsistency in the believers and impotency in the principles which they believed, if the New Testament had recorded bloody strife between the immediate followers of Christ? They were strictly commanded to love one another, to be one as the Father and Son are one, to cultivate peace, charity, love, forbearance, and all those virtues which make the human character lovely and desirable. And the same command is as binding to-day, by acceptance, upon every professing Christian of every nation, as it was then upon the Apostles and disciples who received and believed the Gospel. Yet, what do we see? Professedly Christian nations convulsed with anger against other professedly Christian nations; seething, boiling, raging, with

a mad tumult of passions at work, to kill, slay, destroy, and sweep each other from the face of the earth.

Sects, denominations, creeds and parties say they have the Gospel. They call it a Gospel of peace. They declare it teaches peace; that it forbids blood to be unrighteously or unjustly shed; that it denounces the murderer, and says that he "has not eternal life abiding in him." They will admit that it does not discriminate between the murderer of one man and the murderer of one thousand. They expatiate on the love of God shed abroad in the heart; on the coming blissful reign of the Prince of Peace; of the unity that should and shall characterise the Church militant as it does the Church triumphant. Yet they abuse us in the fiercest and most bitter manner for enjoying that very unity; say we have not the Gospel, just because we show the evidences of possessing it which the early followers of Christ displayed, even to being the objects of malignity and persecution; and declare we are slaves to priesthood, unworthy to live, because we will not show our independence by abusing or killing good men and slaying one another. Looked at, in the light of truth, what does this show? Simply that when the children of men give themselves up to the spirit of darkness, there is nothing to gross, inconsistent, wicked, or untrue, for them to do and say.

A thirst for blood is raging through the nation. A sanguinary fever, like a terrible epidemic, has fastened upon the children of men. The evidences of its existence are to be seen in increased murders, in wars breaking out on every hand, in the best mechanical and inventive skill of an age which is beyond all others the age of invention, being employed in the construction of deadly weapons. When Peter the Hermit stirred up Europe to do battle for the holy sepulchre, although the clang of arms and the tread of mail warriors resounded through the length and breadth of that continent, as the cru-

saders gathered for their onslaught against the Saracens, a more imposing force could now be thrown into the arena of actual conflict in a few days, than then composed the flower of the world's chivalry and arms. An age of war was scarcely as destructive to human life then as a year's is now. Yet nation after nation springs to the conflict, offers its hecatomb of victims to the moloch of battle, and in a few months retires to recruit its wasted energies, its best blood having been poured out like a crimson river.

This spirit will increase as the children of men continue to reject the Gospel and the farther they wander from its principles. It brings peace and life to the human family ; its opposites are strife and death. As mankind become subject to the power of evil, so does

the thirst for blood increase within them. They may assemble Peace Congresses, erect platforms deemed sufficient to meet the wants of the age, attempt the fusion of parties, labor to reconstruct, inaugurate Vigilance Committees to protect those whom the laws are insufficiently administered to afford protection to ; they may do all this, or anything else they choose ; but while they continue to reject that Gospel in which they profess a nominal belief in its corrupted form, the spirit of strife, contention, war, bloodshed, and destruction will increase. Their actions they may themselves direct, but the results of those actions are beyond their control. God will overrule those results for his own purposes and glory.

THE EYE.

From the Juvenile Instructor.

To understand somewhat the nature of the Almighty Being who created this world, let us look around us and examine the works of his hand, and we will find that he, like a careful master, not only contemplated the usefulness of his creations, but had, also, with the true spirit of a great artist, their beauty in view. Of all the beauties in nature, the human body is the most refined, the most complete ; of man, again, the face is the most expressive part ; and of the face, the eye. In it the master-hand of God has wrought the gem of the physical world.

The eye is the organ of seeing, which the Creator has placed nearest to the brain, to indicate the superior value of its office. Laying in two large cavities of the skull, and being otherwise protected, God has tenderly cared for its preservation. Being often called the windows of the soul, the eyes have even their shutters, in the form of lids, which constantly wink with such rapidity that our sight is not interrupted by it, to keep the eyeballs moist. There are some muscles attached to the eyes in various places, by means of which they can be

turned to the right and left, lifted up or cast down, with great velocity, and yet so gently, that we do not feel it. They are so delicate, at the same time, that the smallest grain of sand will cause them to feel pain, and fill them with water to wash it away. When we are tired, the lids drop gradually and close of their own accord during sleep.

The eyeball is a white shell, filled with a colorless fluid, perfectly dark inside, which we perceive through the pupil. The pupil is that round black space in the centre of the eye, which is nothing but an opening in the eyeball to let in the rays of light which have to form a picture of the objects before the face, only reversed on the back, inside the eyeball. All these operations take place according to certain laws, which are called the laws of optics by philosophers. Suppose I have here an artificial eye, large enough for you to put your head in. It is perfectly dark inside, but when I hold a candle before the opening, only with a glass covered pupil, you will see the picture of the candle on the back of the eye turned upside down ;

or you see the picture of that tree before the house with its top pointing downwards. How the brain conceives these reversed pictures of the real eye in their right position, is one of those mysteries by which the Creator has marked the limits of the human understanding.

The eye often speaks with eloquence and fire when the lips are silent. The look of confidence, affection and love in innocent childhood, is a sweeter song than any poet ever wrote. Sparkling eyes are often to the teacher a better testimony of the attention of his scholars, than any assurance in words. Do not anger, wrath, scorn, and other similar passions, send forth their lightnings from the eye? Often

when the handsome face, the polished manners, and the refined language of the hypocrite have nearly gained their end, the eye betrays the snake lurking under flowers, and the wicked look reveals evil intent in spite of himself; for only the good, the virtuous, the innocent and the wise, can have a beautiful eye.

Often when the heart is too full for utterance, the tearful eye lifted up to the throne of the Father in heaven, speaks a prayer that the trembling lips cannot pronounce, but which the recording angel puts down in the book of life, as one of the inspired anthems sung to the praise of the great Jehovah.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 21, 1866.

✓ TO THE MISSIONARIES FROM THE MOUNTAINS.

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MISSIONARIES from Zion: you have been called of God; you have been set apart to the work of the ministry, by the spirit of prophecy, and by the laying on of hands; you have been sent forth as swift messengers to the nations; you have been entrusted with glad tidings of great joy to those who sit in darkness; you have been authorized to minister in holy ordinances, to baptize humble penitent souls for the remission of their sins, to lay your hands upon their heads, and, by divine authority, confer upon them the Holy Ghost; to lay your hands upon the sick who have faith, and to rebuke their diseases in the name of Jesus Christ. To you is committed one of the most important messages, ever revealed to man: you are required to publish "the acceptable year of the Lord, and the day of vengeance of our God;" to prepare the way of the Lord for his second coming; to gather out the righteous, and proclaim the hour of God's judgment upon the nations of the wicked. To you, it is given to know the signs of the times, and to prophesy by the power of the Holy Ghost, as in days of old; to you is given the testimony of Jesus, and power to

bear record of the mighty works of God, and of his wonderful doings in the latter-days ; to speak of the rising glory of Zion, and of the universal dominion of the great latter-day kingdom of our God. By your testimony, and the testimony of those who hold the everlasting Priesthood in connection with you, this generation is to be judged.

What manner of persons ought you, therefore, to be ? You should be, in reality, the sons of God, pure as the angels of his presence, chaste in your conversation, in your acts, in your thoughts ; upright, honest, and full of integrity; temperate, patient, slow to anger ; prayerful, faithful, hopeful ; sober-minded, and yet cheerful ; zealous, courageous, but not overbearing ; humble, meek, and yet dignified ; wise and impartial in your counsels ; always ready to instruct, build up, and strengthen the Church. Be diligent in all your labors : point out to the poor, the best possible method to economise their scanty means, so as to save, weekly, a few pennies, or a few shillings, towards their emigration. Instruct the Saints, to dispense with their hearty, costly, Sunday dinners ; to dispense with beer, ale, strong drinks, tobacco, and all unnecessary luxuries. Set the example before them yourselves, remembering that example is far more powerful than precept. Be clean and tidy in your appearance ; for so are the holy angels whose garments are "clean and white." Teach the Saints neatness in their habitations, cleanliness of their wearing apparel, of their persons, of their children, of their dishes, and household furniture ; water is free ; soap is cheap ; let these cleansing elements be freely used, as often as time and circumstances will permit. Remember that no unclean person can abide in the presence of God. All the mansions, palaces, and cities of heaven are pure and clean ; all the inhabitants who dwell in them are clean ; the children of Zion must be clean ; the Saints should immediately begin to learn the lesson of external cleanliness, as well as internal. You are appointed to be their teachers ; set them the example. Put away youthful follies, boyishness, vulgar jests ; cultivate manliness, gentility, refinement of manners ; qualify yourselves to minister in high places as well as in low ; to visit the mansions of the rich and wealthy ; to stand before rulers, nobles, and kings ; for your message is to all, without respect of persons.

He that is now lifted up and exalted in his own estimation, will, if he repents not, be brought down, and abased, and in the great judgment, you will be swift witnesses against him, and he will stand with shame and trembling before you. He who rejects you, rejects Him who sent you, and it will be more tolerable for the heathen, in that day, than for that man. Be not discouraged, when you are reviled, and hated, and scoffed at, and mobbed, and stoned, and afflicted with all manner of persecutions ; for thus did the Lord of glory suffer, and thus did men persecute the Apostles and Prophets of old. Are you better than they ? If they endured all these things patiently, follow their example ; for you are called with the same calling, and if you would partake of the same glory with them, bear all things without murmuring ; revile not against those who revile you ; be not angry because your enemies are angry, neither seek revenge ; for the day of the wicked is short, and the hour of vengeance is come ; and He who sits upon the throne will avenge you of all your enemies, and reward you for all your sufferings.

Study the word of God ; make yourselves thoroughly acquainted with the

GERMANIC STATES.

first principles of the Gospel; search diligently both ancient and modern revelation; read carefully that wonderful volume—the sacred and holy Book Mormon; for it is the only book now in the world, translated by divine inspiration, through the Urim and Thummim. Avail yourselves, therefore, of the rich and heavenly light contained therein; you can read without fear of meeting with inaccuracies of translation. You can read without stumbling upon contradictions, such as uninspired scribes and translators have introduced into the Jewish Bible. Read, therefore, the pure unsullied word of God, as it blazed forth by the supernatural illuminations of the Urim; read the heavenly teachings of Him who descended from heaven, and taught his chosen people, Israel, in ancient America; read the wonderful prophecies in that book, relating to the great events of our day; and when you read, be thankful, that the long silence of ages has been broken, that our earth has once more been favored with a voice from heaven—that the day-star of Millennial glory has arisen—that celestial light once more sheds its benign rays upon a fallen world.

O Elders of Israel! how great is your calling! how important the message which you bear! never were men entrusted with missions whose results were of greater magnitude, than those which will surely follow your testimony! Arise, then, with all the vigor of youth, with all the power of your Priesthood, with all the energy of your souls, with all the might and wisdom of the Spirit, and thrust in your sharp sickles, and reap while the day lasts; for the sun of this world is nearly set, the great Saturday evening of creation, with frightful rapidity, is closing in upon us; the darkness will be intense: reap with the strength and might of angels; bind the wheat in bundles; hasten them from the field; gather them into the Lord's garners—the chambers of the mountains. For the storm-clouds are gathering—deep and lowering, they roll up with fearful majesty, charged with the most powerful of all elements, and will break with vivid lightning glare, with storm, and tempest, and whirlwind, overwhelming the guilty nations, in one general, wide-spread, direful ruin.

O. P. A. T.

GERMANIC STATES.

As all eyes are turned towards the theatre of war, and as a consequence much inquiry is being made as to the forms of government, the reigning monarchs, population, religion, &c., of the German States, we have made the following compilation for the benefit of our readers, as also for a matter of history, as there can be no doubt but that at the close of the present terrible war in Europe, many of the smaller States, Duchies, or Principalities will be numbered among the powers that were, of which there are thirty-four included in the Germanic Confederation.

The Empire of Austria, with Francis Joseph as Emperor, is a limited monarchy, with two chambers. Its religion is Roman Catholic, with a German population of 12,802,944. The provinces comprised within the Federal League being the arch-duchy of Austria, Upper and Lower, Salzburg, Styria, the Tyrol, and Vorarlberg; Illyria, which includes Carinthia, Carniola, and Trieste;

Bohemia, Moravia, and part of Silesia around Troppau. The Polish provinces of Galicia, Hungary with its dependencies, and Venetia, are not comprised in the confederation. Austria proper has a population of 35,919,068.

The kingdom of Prussia, with William I. as king, is a limited monarchy with two chambers, its religion Lutheran, and has a German population of 14,128,804, exclusive of its Polish province called Posen, of West Prussia, formerly also belonging to the ancient kingdom of Poland, and of East Prussia, the original possession of the colony of Teutonic knights. Prussia proper has a population of 18,497,458.

The kingdom of Bavaria, wholly German, has Maximilian II. as king, is a limited monarchy, its religion is Roman Catholic, and has a population of 4,689,837.

The kingdom of Saxony, whose king is John, is also a limited monarchy, with two chambers, its religion is Roman Catholic, and has a population of 2,255,240.

The kingdom of Hanover, has George V. as its king, is a limited monarchy, with two chambers, its religion is Evangelical, and has a population of 1,888,070.

The kingdom of Wirtemburg, has William I. as its king, is a limited monarchy, its religion is Lutheran, and has a population of 1,720,708.

The grand duchy of Baden, has Frederick as its sovereign, is a limited sovereignty, has two chambers, its religion being Evangelical, and has a population of 1,369,291.

The electorate or landgraviate of Hesse-Cassel, has Frederick William I. as its chief ruler, is a limited sovereignty, with two chambers, its religion Reformed, and has a population of 738,854.

The grand duchy of Hesse-Darmstadt, has Louis III. as its sovereign, is a limited sovereignty, with two chambers, Lutheran religion, and a population of 856,906.

The duchies of Holstein and Lauenberg were, until recently, held by the King of Denmark, Frederick VIII., religion Reformed, and a population of 594,666.

The grand duchy of Luxemburg, and the duchy of Limburg, belong to the King of Holland, and have a population of 421,088, religion Reformed.

The grand duchy of Mecklenburg-Schwerin, is ruled by Frederick Francis, is a limited sovereignty, with one chamber, its religion is Lutheran, and has a population of 548,449.

The grand duchy of Nassau, has Adolph as its chief ruler, is a limited sovereignty, has two chambers, its religion Evangelical, and its population numbers 457,571.

The duchy of Brunswick, is ruled by William, is a limited monarchy, has one chamber, Roman Catholic religion, and a population of 282,400.

The grand duchy of Oldenburg, has Peter as its sovereign, is a limited sovereignty, has two chambers, the Lutheran religion, and a population of 295,242.

The grand duchy of Saxe-Weimar-Eisenach, is governed by Charles Alexander, is a limited sovereignty, has one chamber, Lutheran religion, and a population of 273,252.

The duchy of Saxe-Coburg and Saxe-Gotha, is ruled by Ernest II., is a limited sovereignty, has two chambers, one for each duchy, its religion is Lutheran, and has a population of 159,431.

The duchy of Saxe-Meining-Hildburg is a limited sovereignty, with one chamber, Lutheran religion, and has a population of 172,341.

The duchy of Saxe-Altenburg, is governed by Ernest, is a limited sovereignty, with one chamber, maintains the Lutheran religion, and has a population of 137,883.

The grand duchy of Mecklenburg-Strelitz, is governed by Frederick William, is a limited sovereignty, with one chamber, its religion is Lutheran, and has a population of 99,060.

The principality of Lippe-Detmold, has Leopold as its chief ruler, is a limited monarchy, with one chamber, Reformed religion, and has a population of 106,086.

The duchy of Anhalt-Dessau-Köthen, has Leopold as the reigning monarch, the state has limited power, the religion is Evangelical, and its population is 124,013.

The principality of Schwartzburg-Rudolstadt, is governed by Gunther, is a limited sovereignty, with one chamber, has the Lutheran religion, and a population of 90,030.

The principality of Schwartzburg-Sonderhansen, is also governed by Gunther, is a limited sovereignty, with one chamber, Lutheran religion, and a population of 62,972.

The duchy of Anhalt-Bernburg, has Alexander as its chief ruler, is a state having limited power, religion Evangelical, and its population number 50,031.

The principality of Waldeck, is governed by George Victor, is a limited sovereignty, with one chamber, Evangelical religion, and a population of 57,550.

The principality of Lippe-Schaumburg, is a limited monarchy, with one chamber, Reformed religion, population 80,144.

The landgraviate of Hesse-Homburg, is governed by Ferdinand, absolute sovereignty, with one chamber, Reformed religion, population 25,746.

The principality of Leichtenstein, is ruled by Prince John, is a limited monarchy, with one chamber, religion Roman Catholic, population 7,150.

The principalities of Reuss-Lobenstein and Reuss-Ebersdorf, which were included in the Federal Act of 1815, have become extinct; those of Hohenlohe-Sigmaringen and Hohenzollern-Hechingen, have been absorbed by the Grand-duke of Prussia; that of Saxe-Gotha has been united with Saxe-Coburg; and that of Anhalt-Köthen has been united with Anhalt-Dessau, since the Confederation began. Three of the existing sovereignties, Anhalt-Bernburg, Brunswick, and Hesse-Homburg, will become extinct at the death of the present incumbents. The succession to Brunswick would be claimed both by the King of Hanover and the King of Prussia.

The free cities are Frankfort-on-the-Main, with a population of 87,614, which is the seat of the Federal Diet, as it formerly was the capital of the German empire; Hamburg, with a population of 229,941; Bremen, 98,575; and Lübeck, 48,000—commercial ports which have preserved their republican institutions of the Middle Ages.

The aggregate of the German population is about forty-five millions, twenty-six millions being Protestants of the Lutheran sect, and the rest being Roman Catholics, excepting half a million Jews. To the north of the river Rhine, which marks, with the Thuringian mountains, what seems a natural division between North and South Germany, the people eastward of the Rhine are

generally Protestants; those on the west, or left bank of the Rhine, on the contrary, mostly belong to the Roman Catholic Church.

The Federal Diet is composed of the diplomatic representatives of the thirty-one Sovereigns and four city republics, assembled at Frankfort. In their ordinary session, as the permanent Committee authorised to manage the affairs of the Germanic Confederation, there are but seventeen votes among them; and Austria, Prussia, Bavaria, Saxony, Hanover, Wirtemburg, Baden, Hesse-Cassel, Hesse-Darmstadt, Holstein, and Luxemburg, have each but a single vote; while the smaller States have only fractions of votes. But in the Plenum, or Great Council of the Germanic Confederation, which alone has the prerogative of declaring war or peace, and of altering the fundamental laws of their union, every member has at least one vote, while Austria, Prussia, Bavaria, Saxony, Hanover, and Wirtemburg, have each four votes; Baden, Hesse-Cassel, Hesse-Darmstadt, Holstein-Lauenburg, and Luxemburg-Limburg, have each three votes; and Brunswick, Mecklenburg-Schwerin, and Nassau, have each two votes of the whole number, which is sixty-five votes among the thirty-four German States.

CHRONOLOGY OF THE WAR IN GERMANY.

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The following calendar of events, published in the *Memorial Diplomatique*, shows with what rapidity great military results are achieved in the present day, showing that the work is being hastened in its time:—

June 14.—Federal execution decreed by the Germanic Diet.

June 16.—Entry of the Prussians into Leipsic, Giessen, and Cassel. Occupation of Löbau.

June 17.—Entry of the Prussian General Vogel into the Hanoverian capital.

June 18.—Occupation of Marienthal, Ostritz, and Laubau, in Bohemia, by two Prussian regiments, and occupation of Bernstadt by Prussian cavalry. Occupation of Dresden by the Prussians.

June 19.—Evacuation of Fort Wilhelm by the Hanoverian troops. Prince William of Hanau made prisoner. Cavalry encounter between the Austrians and Prussians upon the Rumburg road.

June 22.—Nixdorf occupied by 7,000 Prussians.

June 23.—Occupation of Rumburg by the Prussians.

June 24.—Armistice between the Hanoverian and Prussian troops.

June 25.—Action near Jungbunzlau, between the Austrians and Prussians. The Prussian troops occupied Reichenberg, Trautenau, and Aicha (Bohemia.)

June 26.—Engagement near Turnau.

June 27.—The army of the Crown Prince of Prussia fought the battle of Nachod. Engagement at Oswiecim. Fight between the Prussians and Hanoverians near Langensalza. General Steinmetz throws back the Austrian corps d'armee (Ramming) upon Josephstadt. Engagement of the same corps with the 6th and 8th Austrian corps under the Archduke Leopold.

June 28.—Action near Trautenau. The troops of Prince Frederick Charles engaged near Munchengrätz.

June 29.—The Hanoverian army surrendered at discretion. Capture of Gitschin by the Prussian army.

June 30.—Actions at Kort, near Turnau, and at Chwalkowitz, between Kalitz and Königshof. An Austrian army corps under General Clam-Gallas compelled to retire upon Königgrätz.

July 1.—Action at Gitschin.

July 2.—Arrival of King William at Gitschin. Junction of the Crown Prince's army with that of Prince Frederick Charles.

July 3.—The battle of Sadowa.

SUMMARY OF NEWS.

On Saturday, the 7th of July, what may be called the first act of laying the Atlantic Cable was successfully performed, and in a manner so eminently practical and business-like, as to justify the most confident anticipation of its ultimate success. The shore end having been laid, which is thirty miles long, it is announced that on the 12th inst., the splicing of the sea-cable with the shore end will take place, that immediately after which the Great Eastern will commence the process of paying out. We wish the enterprise complete success, and, if successful, will be the greatest victory in the arts of peace.

CONTINUATION OF THE WAR IN EUROPE.—The hopes entertained for the suspension of hostilities in Europe are again blighted. The armistice proposed by Louis Napoleon has been rejected by Prussia and Italy. Prussia no longer regards Napoleon as the arbiter of Europe, and, flushed with her victories in Bohemia, does not propose to submit to terms suggested by the arrogant Emperor of the French. On the 3rd inst., the most terrible battle of modern times was fought by the Prussian and Austrian armies, called the battle of Sadowa, in which not less than from four to five hundred thousand men were engaged. The *Times'* special correspondent says—The army which General Benedek had to defend his position, consisted of at least two hundred and twenty-five thousand men. Taking from this number, baggage guards, escorts, &c., he brought into action from one hundred and ninety to two hundred thousand men. His artillery consisted of 540 guns, and of his cavalry, not less than 20,000 sabers were under his command. The Prussian forces were estimated in their own camps to number not less than 250,000. It is estimated that not less than 80,000 of the Austrians were, in the battle of Sadowa, placed *hors de combat*. The Prussians suffered in a terrible manner also. The 27th Prussian regiment went into the engagement nearly 3000 strong, with 30 officers, and came out with only 2 officers, and between 300 and 400 men standing; all the rest were killed or wounded. The success of the Prussians is attributed to the efficacy of her needle guns, of which Austria is now manufacturing 2000 per day. France has also ordered 200,000 of an improved make. England has also ordered 60,000 to be supplied without delay for her army.

As the war spirit seems to prevail, we give the statistics of the military and naval forces of the several European Powers which may yet be brought within the slaughter field. The total is great, but probably below the number which a great struggle and an imminent danger would call forth. The number on a war footing is as follows:—France, 903,617 men; Prussia, 650,000; Austria, 651,612; Italy, 424,193; Russia, 1,200,000; England, 465,000—exclusive of the Volunteers, which are numbered at 230,000; Germanic Confederation, 407,361; Spain, 171,900; Portugal, 64,118; Holland, 92,000; Sweden and Norway, 139,800; Denmark, 41,940; Switzerland, 198,291; Belgium, 80,000; Turkey, 341,580; Egyptian Contingent, Danubian Principalities, Montenegro, and Servia, 152,000; Roman States, 12,000. Grand total, 6,226,062.

MODEST REQUEST.—A gentleman driving was accosted by a man walking along the road, who begged the favor of him to put his great coat, which he found very heavy, into his vehicle. "With all my heart," said the gentleman, "but if we should now be travelling to the same place, how will you get your coat?" "Sir," said the man, with great readiness, "I shall be in it."

Thackeray used to tell of an Irishwoman begging alms from him, who, when she saw him put his hand in his pocket, cried out, "May the blessings of God follow you all your life!" but when he only pulled out his snuff-box, immediately added, "and never overtake ye."